

## Refuge of Oppression.

## GOVERNMENT INTRIGUERY TO THE IRISH.

It is in the essence of government to be impartial to those that live under it. Being paternal by nature, and receiving existence for the achievement of the common good, it can never, with justice, draw a line of demarcation between its citizens. All that are under its sway have an equal right to its protection, to its benevolence, to its patronage. In return, it has an equal claim on the loyalty of the people. A partial State power is a tyrannous one, and open disaffection to it, in the classes injured, is both a natural consequence and very legitimate hostility. A government without strict impartial justice has no right to obedience, and we hope we do never see such a system of rule entirely submitted to.

The present Administration at Washington has more than one blot on its partiality. It is by no means entitled to all our support. The slave principles of the men constituting it are, beyond all contradiction, a great deal of the cause of our actual troubles. It cannot be denied that they were unscrupulous Abolitionists, and that their elevation to power has been much of the direct practical cause of the unfortunate act of disunion. A legitimate dread of partial government, from Lincoln's Cabinet, has been a formidable agent in secession, and that magistrate had not been elected, the country would not now be disrupted. Himself and his ministers were always partisans.

When the war commenced, the Administration seemed a national air, which had the effect of its support in the North. The native and the emigrant, the Whig, the Democrat, and the Abolitionist—all flocked together, like true patriots, around the pillars of the Constitution. The government cast off—or appeared to cast off—every feature of partisanship; and the people became so united in sentiment to preserve the Union, that they would deny that the foreign citizens have shown themselves to be splendidly animated with this just and necessary principle of unity. They constitute more than five out of eight of the national army. Had they not enlisted, impressment could not be avoided. They fought for the Union, and when a national proclamation to take up arms was issued, they went in tens of thousands to the recruiting depots. Germans and Irish—our principal foreign citizens—immediately answered that call. But the Irishmen responded to it with amazing force. In the State of Pennsylvania alone, upwards of fifteen thousand of them patriotically obeyed the summons. *Ex uno disce omnes.* And all the Administration papers threw out baits for the Irish to catch. Journals that had often before shamefully reviled them for misfortunes they could not help, and by misrepresentations no man could avoid, and that they had been the cause of our troubles, now flattered, with fulsome rhetoric, every feature in their national vanity. This was done in Boston, in Philadelphia, in New York—in every city in the North. But there was no necessity for the unprincipled subterfuge, and it did not succeed; Irish spirit and loyalty to the Union, precisely the same, and when they answered it, they did so from their own nature and judgment. The importance of their response appeared at the battle of Manassas. It was evident in the extravagant flattery employed to cajole them into the army. And it appears now, in the common acknowledgment of the country, that the Irish element is decidedly the best in the national forces. If the Irish had not enlisted, how would the army have been made up? If the 69th had not been at Manassas, what would have been the result of the day? If the Irish should now withdraw from the war, how would the war be carried on?—how could the rebellion be suppressed? We shall wait for answers to these questions, but we fear we must wait for a long time. The whole fact is—without Irish soldiers, the war cannot be well carried on.

From these numerous facts, it is plain that the Administration at Washington does not treat our Irish fellow-citizens in an exclusive manner—in a partial way—but a rule exhibiting of decided preference for other people; that they should receive a fair amount of the public patronage. Such, however, is far from being the case. On the 29th of July, by a single order from the Secretary of the Army, fifty Irish regiments were sent to the front, and the Irish element was placed in a position of great advantage.

It is not likely that anything said here can contribute much to the conclusion. But there is an English interest in removing the impression, that there is nobody in the old country who knows more about the matter than those who appropriate the title of Economist. The notion of campaigning in the Southern States without three or four black men to one white—and, still more, of keeping four millions of black allies at arm's length, and sending them to work in the enemy's trenches—is too childish to be entertained by anybody of man's estate. But take your choice; this is a world of trial. Give up your sons to slaughter, that slave-auctioneers may sell female flesh as carcasses—battered and mangled by the stern, to see how they are off for fat. Sell out your good Pennsylvania, to pay these men for making war upon you, and re-belling against your government! Perhaps if you make haste, they will take off ten per cent. Do all this if you like, and comfort yourselves that you have saved a domestic institution! But do not re-ly to bed under the idea that Anti-Slavery men in England conspired it.

Since "done cannot be undone," the only thing is to try to do better. The advice is as old as the hills, that "if we had done everything we ought to do, and had been unfortunate, there might be reason for depression; but if we have done everything we ought to do, and are left undone everything we ought to do, there may be lively hope that, on doing better, things will mend." There must be no more fighting without a cause; and having a cause which would open every lock before them, if they choose to use it, they must not like John Bunyan's pilgrims, "lie in a stinking dungeon, with the key called Promise in their pockets. And when they fight, it must be with a plan connected with this cause. There must be no more of the battling of kites and crows, which consists in every one scratching where scratch can. Their generals, too, must contrive not to give them good escape backwards. It is nothing but what took place with the first French armies under Dumouriez; and it was not many

## Selections.

## DONE CANNOT BE UNDONE.

To the Editor of the *Bradford (Eng.) Advertiser*:

Sir,—When the great moral institution of Slavery is trembling in the balance, it is impossible to be writing on those subjects of local and limited interest, which, of whatever importance to some, must for the moment give way. Everything in its season; apples in apple-harvest, and potatoes in potato time. It may not be much that can be done, but it may be something. Some gasping soul may receive a hint that there are other interests in the world besides keeping the negro to slavery in the cotton-field; and the effect may be felt, as has been said of a drop of water at London Bridge, though oceans roll between.

It is impossible to deny that, on this occasion, the English government and public have made a humiliating spectacle. Various causes have conspired. The true, real, and almost only honest and heart-felt enemies of slavery—who were the Society of Friends—have been in some sort put out of the field, by a question of war being involved. They did not object to slavery in the West Indian Islands being put down by Act of Parliament, because they saw no probability of troops being called to march; but they cannot be expected to enter on the question of whether the American government should move upon rebellion by declaring slavery non-existent, or confine itself to the defence of Washington.

These, then, are estimable friends prevented by circumstances from showing themselves in line. And in aid of this misfortune, come two grand frauds. One, the fraud of those who stand on the distinction between slavery and the slave trade: giving up the last because they cannot help it; and doing their best to befriend the other. And the way they do it is by calling it a "domestic institution," and "American property." We should think anybody's domestic institution "I" As if Holy Writ did not tell of "domestic institutions," or which, at all events, were attempted to be thrust into honest men's houses! Or as if highwaymanhood and foot-patry were not domestic institutions, in the families that live by them! It is of a piece with those early consoling words, "I have seen a man of color in St. Domingo as an 'unhappy slave'." The second engine of deception, arising in some, no doubt, from ignorance of the steps by which a nation's mind is brought to the sticking point, is that which turns cold water on any display of interest by the English public, by representing that the American government and people have not, up to the day when the last mail left, made any unanimous and point-blank declaration of their hostility to slavery. As if you English did anything of the kind! As if it was not honest men struggling against odds here, as honest men are struggling in America, cultivating every opening for good, and nursing every chance of increased adherence to their cause, instead of ducking it in the cold water bath of grumbling that it is not more! As if the English name of "slaveholders" alarmed, whose foolish and indecent outcry, it is hoped, will be replied to by a demand for the abolition of slavery from the women of the South, in the first portion of country which is freed from the oppression of force. The heart knows its own bitterness; and the lips are no doubt quick, if they had power to tell it.

And there is, that, in one way or another, the Anti-Slavery party in England is in bad hands. The enemy is in their staff and head-quarters, and American friends must make allowance for it. To such of these as will give a hearing to a voice from the old country, the real English Anti-Slavery man would say, "Either go a sensible way to work, or let it alone. But do not make what the Hindoos call 'monkey business.' Every man who knows anything of East-Indian war, knows that an army of 10,000 whites cannot stir a step without 40,000 natives, military and non-military, to assist. The necessity springs from climate, and is everywhere the same. Stay-at-home people have strange ideas about the 'luxuries of the East'; but they may depend on it, no man gets more of these than what keeps him on his legs. The rebel party has the same. They are not to be taken into account. They are expected to run against the wind. These are the only ways in which, if common sense is common enough in America to ask for it. Be persuaded, this fishing for the enemy's fortified positions to run against, as the French officer said of the cavalry charge at Balaklava—may be very fine, but it is not for the general. The enemy's cavalry is not their own. They are overborne by wolves in sheep's clothing. It would be highly immoral to secure a native army and followers, for service in the Southern States; it is highly moral to turn the same resources over to the enemy, and to make the Southern States a theatre of war. This cannot go on; it is too contrary to the current of human sense and feelings. It is not likely that anything said here can contribute much to the conclusion. But there is an English interest in removing the impression, that there is nobody in the old country who knows more about the matter than those who appropriate the title of Economist. The notion of campaigning in the Southern States without three or four black men to one white—and, still more, of keeping four millions of black allies at arm's length, and sending them to work in the enemy's trenches—is too childish to be entertained by anybody of man's estate. But take your choice; this is a world of trial. Give up your sons to slaughter, that slave-auctioneers may sell female flesh as carcasses—battered and mangled by the stern, to see how they are off for fat. Sell out your good Pennsylvania, to pay these men for making war upon you, and re-belling against your government! Perhaps if you make haste, they will take off ten per cent. Do all this if you like, and comfort yourselves that you have saved a domestic institution! But do not rely to bed under the idea that Anti-Slavery men in England conspired it.

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weeks before the thing was mended. Dumouriez, like a gallant soldier, instead of grumbling, wrote to the Convention, "I am at the point of departure. In the meantime, a good deal is to be done by leading; there is no use in being ill-humored because a young horse shies. Make much of him, and bring him up again; and by-and-by he will go through fire and water. There must be an end, by the way, of the childish dread of cavalry. Cavalry has its uses, and one use is to assist in opposing the movements of a hostile cavalry. But the first discovery of the democratic soldier, in all ages, has been that cavalry is no match for infantry that have their wits about them. The Roman legion, the Macedonian phalanx, the English archers, the Swiss pikemen, the German, Swedish and French musketeers, though feebly armed in comparison with modern improvements, all desired no better than that cavalry would be unwise enough to throw themselves upon their ranks. A few hundred French grenadiers, with a field-piece or two, would hold their own against all the Mamelukes in the world. But then the men were disciplined; they were a military machine. Not that cavalry, either, is without its uses; and there can be no ignorance on this head. The United States dragoons must have had considerable experience. As regards volunteer forces, an officer of dragoons in India, an American by birth, and who is understood to have afterwards gone into the American service, used to celebrate as splendidly mounted, a corps of volunteer cavalry formed by the butchers of New York. To a certainty, he knew what mounting was; and if he is still in serviceable order, he might give information on the ways of using native followers and campaigning in hot countries. His name was Robinson of the 17th; and if he is to the fore, I beg my remembrances, and the sooner he is a major-general, the better.

Yours, sincerely,

T. PERRONET THOMPSON.

Eliot Vale, Blackheath, Aug. 29, 1861.

## Our Country is the World, our Countrymen are all Mankind.

## THE BEGINNING OF THE END.

We run no risk in stating that, in decreeing the emancipation of the slaves owned by rebels in the State of Missouri, General Fremont has neither, on the one hand, relied upon the recent Act of Congress relating to confiscation, nor, on the other, exceeded the proper limits of his authority as General commanding. Under his proclamation of martial law, all State and municipal laws were at once suspended, and he, as commanding General, was practically invested with dictatorial powers over persons and property within the limits of which he was actually undertaking to render aid when martial law ceased to exist in his Department.

The direct consequences of his decree, so far as slavery in Missouri is concerned, cannot be of much importance. Missouri does not contain 125,000 slaves, any of which more than one half are believed to be held by loyal men. Moreover, under the terms of Fremont's proclamation, no slave can be emancipated until it is proved that his owner has been actually in arms, or laboring actively in aid of those who are in arms against the Government; a large number of slaves may thus be defrauded of emancipation through the want of evidence to establish the treason of their masters. It is doubtful whether 25,000 human beings will exchange slavery for freedom under the proclamation of Gen. Fremont.

But its moral effect must be signal. It is a solemn warning to the inhabitants of the rebel States, that wherever the armies of the United States are raised in the interests of slavery, the cause of the rebellion will be removed. It is a pregnant hint that the rebels who have lately accused us of being Abolitionists may, if they choose, make their accusation true. It is a notification to Kentucky, which seems to be on the eve of explosion, that open treason will necessarily involve the extinction of slavery. This rebellion has more than once recalled the old adage, "Those whom the gods wish to destroy, they first render mad"; we shall now see how far the madness extends. The cost of rebellion is abolition.

Those who choose may purchase. Another important result of General Fremont's proclamation has been the discovery of the fact that the people of the North are much more solidly united on the question of slavery than was imagined. It had been generally supposed that the first utterance of the cry of emancipation would divide the North into two hostile camps. How this strange delusion came to be entertained, it is difficult to discover; the least reflection should have satisfied every one that it was impossible to build up at the North a party based on protection to slavery anywhere. But, however the notion originated, there is no doubt it did exist, and that leading men and journals have been deceived of the Adams. The rebels were so thoroughly imbued with it, that they indignantly repudiated the imputation of being friendly to freedom under any circumstances. It seems, from the temper in which the public receive General Fremont's proclamation, that they are not so tender on the subject. They are not so tender on the subject of slavery, as they were on the subject of the downfall of slavery in Missouri. The respectable Democrats of this part of the country express themselves rather pleased than otherwise. Of course, it must be expected that the lottery-policy dealers and the profligate vagabonds who pretend to represent the Democracy, will testify their sorrow at the event, as they will do at every success of the national arms; but neither in this nor in any other particular do they express the sense of the rank and file of the Democracy.

What people want now is decided, startling, effective measures on the part of the Union States. If these are achieved, no one will complain of what they may cost. Our Generals may emancipate every slave in the country, and lay waste every field from the Potomac to the Rio Grande—the people will sustain them, provided they crush out the enemy and restore the supremacy of the Government. But there will be no money for the General who, for fear of breaking a law or dividing a party, suffers the rebels to progress from victory to victory, and the Stars and Stripes to endure defeat after defeat, and disgrace after disgrace.—*Harper's Weekly*, Sept. 14.

Now, by as much as the endeavor has been to avoid, ward off, and postpone this contest, by just so much, since it has come upon us, should it be waged to a finality in the way of settlement. Virtually we are undergoing a second revolution, fighting another battle for freedom, and the only way to success is to fight it to the end. The only way to success is to fight it to the end. The only way to success is to fight it to the end.

Everybody must see that it would be as impolitic and unwise, as it would be cowardly trifling with sacred interests, to pause now for any half-way negotiations, any patched-up and temporary treaties. The Slave Power, as a political power, must now be buried past all hope of resurrection. It has carried on its selfish and exacting intrigues long enough, and since it has insanely invited the death-blow, it should have it up to the hilt. Then, also, now is the day to make the grossly deceived South know, understand and respect the people of the free States for just what they are; and to learn the secret of their prosperity. It has come to a necessity that the North must vindicate its libellous character at the cannon's mouth. Let not the cannon cease to speak until the necessity is fully met.

In a word—leaving the peculiar institution to take care of itself as best may, as a local institution, except as military exigencies may be compelled to interfere with it—the hour is here for a final determination that these States shall be united under a strictly republican form of government, in spirit as well as in the letter, that the Constitution shall be construed in favor of freedom, and that under such construction freedom shall be undisturbed and untrammelled in the building up and management of a pioneer nation of the Christian civilization of the future. The hour is here for this work. Let it be met, and let its high behests be obeyed. Let the putting down of the rebellion be so entire that the result shall inaugurate, beyond the power of any faction or section to hereafter endanger them, those

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## The United States Constitution is "a covenant with death, and an agreement with hell."

## What order of men under the most absolute of monarchies, or the most arbitrary and unjust privilege as that of the separate and exclusive representation of less than half a million owners of slaves, in the Hall of this House, in the chair of the Senate, and in the Presidential mansion? This investment of power in the owners of one species of property concentrated in the highest authorities of the nation, and disseminated through thirteen of the twenty-six States of the Union, constitutes a privileged order of men in the community, more adverse to the rights of all, and more pernicious to the interests of the whole, than any order of nobility ever known. To call government thus constituted a Democracy is to insult the understanding of mankind. . . . It is doubly tainted with the infection of riches and of slavery. There is no name in the language of national jurisprudence that can define it—no model in the records of ancient history, or in the political theories of Aristotle, with which it can be likened. It was introduced into the Constitution of the United States by an equivocation—a representation of property under the name of persons. Little did the members of the Convention from the Free States imagine or foresee what a sacrifice to Moloch was hidden under the mask of this concession.—JOHN QUINCY ADAMS.

Many indications are hopeful. Gen. Butler's letter to the Secretary of War, and the Secretary's reply, look in the right direction. The Confiscation Act is pregnant with good consequences, and may yet be so used as to become an emancipation act in all the rebel States. It is high time it were so used. We have serious doubts whether the rebellion will ever be suppressed till that trenchant weapon is wielded so emphatically as not to recognize a right of property in man.—*Chicago Congressional Herald*.

The quiet passage of the Confiscation Act was an immense step of governmental progress. Perhaps it was all that the nation as a whole and the government were ready for. It may answer as a keen weapon. But we trust that, in December, Congress will make a clean work by the full emancipation of all slaves in the rebel States, and by provision in some way for the speedy and certain extinction of slavery in the loyal States. To accomplish the latter event, we would ourselves willingly submit to any proper amount of pecuniary burden, provided it could be so arranged as not to recognize a right of property in man.—*Chicago Congressional Herald*.

MISSOURI.

No part of our country presents greater points of interest at the present time than Missouri. The recent proclamation of Gen. Fremont has turned all eyes in that direction. None condemn his declaration of martial law. It was not a day too soon. He was right in his declaration of martial law. The military lines would be tried by court-martial, and if found guilty, shot, is the only mode of treating this piratical rebellion. None condemn him for this obvious, wise and humane decision. The personal and real property of rebels is pronounced confiscate. This is also approved by the loyal part of the country.

In the midst of this general approval, comes up a faint rumbling cry of dissatisfaction, because the slaves of rebels are declared to be FREE MEN. Why, in the name of our country, is this kind of property to be held more sacred than any other? Are they not laboring to raise provisions for the rebels? Are they not employed in the construction of fortifications, and even in a military capacity? No other "property" can be so important to the rebels. Yet, we have some thin-skinned individuals who demur at this manifest duty of the bold mountaineer commander of our Western army. They want the same thing done, but they want it done with "contraband of war" instead of some other circumlocution, which shall not say that they are free men. Nonsense! Gen. Fremont is not the man to become a slave-dealer or a slave-driver. This is a slave-driver's rebellion, and the "contraband of war" plea recognizes a kind of property in man is not involved in this stupid thing.—We had almost said—cowardly nonsense. All property of rebels is declared confiscate, and no civilized law, except that of States enjoying sovereignty by virtue of their loyalty, can recognize property in man. No power exists to sell or dispose of slaves by virtue of civil or military law, and they come, by virtue of the act of confiscation, absolutely free. Gen. Fremont declares them, FREE MEN. He has no power, by virtue of his office, to dispose of them otherwise. If he should sell them, he would deserve to be condemned with the barbarians who trade on the African coast. If he should compel them to labor without compensation, he would be guilty of the same crime. He has done just what honesty, frankness, and a military necessity demanded—nothing more, nothing less. The country and the world will commend him for it, and he will add to his fame by being the first to boldly declare such entire confiscation.—*Chester County Times*.

AN EVENTFUL WEEK.

Our columns, to-day, bear witness that the past week has been fraught with grave and startling events, more than usual national importance. The brilliant victory at Hatteras, achieved by our gallant land and naval forces under the lead of Gen. Butler and Commodore Stringham, which has infused new life into our citizen soldiers, and additional lustre to our arms, securing for the Government a foothold in the rebel States of immense strategic and commercial value, and teaching the traitors the salutary and important lesson that their madness and folly are fast bringing upon their devoted land the terrible doom which the inexorable fat of retributive justice, sooner or later, meets out to every people whose material property or social position is founded upon slavery.—The Proclamation by General Fremont, declaring Missouri under martial law, and offering freedom to the long-suffering, down-trodden slave, thus following in the footsteps of the Hero Jackson, and accepting the leadership of the grand and glorious emancipation movement, destined soon to be the controlling issue of the war, and the speech of the President, in which he declared that the best method to accomplish a lasting and honorable cessation of internecine strife, the uprising throughout Kentucky, North Carolina, and Tennessee, of the Union men, and their determination to aid the Federal Government in its attempt to crush out the traitors who have belied the true sentiment of the people, and, by fraud and violence, sought to drag down to the bottomless abyss of political and moral perdition three of the brightest stars in our national galaxy—the disaffection, sickness, poverty, hunger and death, stalking hand in hand over the doomed and stricken South, and scouring it with terrific fury—and last, not least, the clearing of the gallows by the death from disease of the arch-traitor and rebel, Jeff. Davis, who is reported, and with considerable probability, to have died at Richmond, Va., on Monday or Tuesday—all unite to render the past few days epochs of unusual significance. [The report of the death of J. Davis proves erroneous.] It was peculiarly fitting that Major General Benjamin F. Butler, of Massachusetts, should lead the expedition whose signal success has cast such reluctant glory upon our arms—the man who, long before the Administration dared to grapple with the subject, with wonderful legal acuteness cut, with his sword, the Gordian knot of slavery, and, by a dash of his pen, showed to the world that it was not only possible to metamorphose slaves into freemen, without interfering with musty parchment deeds of wrong, or bringing down upon the barbaric masters the vengeance that long years of oppression had awakened in the hearts of their victims, but that it was the only practicable method of dealing with the question,—and it needed but this to prove to the country that the old Bay State only nurtures brave and loyal hearts, and that such a man as Butler

brought up under the shadow of Bunker Hill, and with view of Faneuil Hall, could not, when brought face to face with the giant wickedness of our country, prove false to the teachings of his past history, and turn traitor to the State wherein he had learned the duty and responsibilities of a free son of New England. It was right and just that the gallant standard-bearer of Liberty in 1856, the pioneer of civilization in other days across the desert wastes and beyond the rocky barrier of the western world; who planted in the El Dorado of the Pacific our sturdy banner, and in the name of the Union took possession of that virgin soil, coming with innumerable treasures; who, but him, should unfold that emblem of deliverance upon the slave-cursed lands of the South, and rally around him the bravest and truest men of our country in this new crusade of Freedom?

All hail, then, to Butler and Fremont, the brave and loyal son of Massachusetts, and the gallant Pathfinder, who opens a way for Freedom into the benighted regions of our land, and who, with sword in hand, will press on, undaunted, until rebellion is crushed forever, and the chains shall be stricken from the limbs of four millions of American bondmen!—*Sandwich Advocate*.

## SLAVEHOLDING UNIONISTS.

Much is said about a class of slaveholders who are supposed to be Unionists, and the policy of the Government, in its conduct of the war, is shaped very much with a view of conciliating them. For this reason, the fugitive slaves of











people missionaries who shall really preach Christianity to them.

LETTER

To a Missionary of "The American Board" now  
in this Country.

BOSTON, Sept. 8th, 1861.

REV. JUSTIN PERKINS :

SIR—Your note of the 5th inst., received yesterday designates as "false" my statement respecting you on page 216 of the book entitled "Relation of the American Board of Commissioners for Foreign Missions to Slavery."

This statement was that, instead of taking "a decided and active part in opposition to slavery," (in the Annual Meeting of the Board in 1859), you "remained silent" while Rev. Henry T. Cheever and Rev. George B. Cheever were urging immediate and energetic measures against slavery and the slave trade.

I added to this that you "preserved a fife-alike silence, though present, when the yet worse transactions of the next Annual Meeting were going on." But since you do not pretend that this second statement is incorrect, my examination of authorities, to see whether I have even accidentally misrepresented you, may be confined to the first.

I looked, for information in regard to your demeanor at the Meeting of the Board at Philadelphia in 1859, first to the Annual Report of the Prudential Committee for that year, and next to the extended reports of that meeting in the *Recorder* and the *Congregationalist*.

The Annual Report does not mention you as speaking at all, while either slavery or the slave trade was under discussion.

The *Congregationalist* does not mention you as speaking at all in regard to the very important motion made by Dr. Cheever, that the Board declare the holding of slaves "an immorality, inconsistent with membership in any Christian church," and require that the Choctaw mission churches "should immediately put away from themselves this sin." It does not mention you as speaking at all upon the very important motion made by Rev. Henry T. Cheever, "that the Prudential Committee be instructed to carry on the Choctaw mission by the appointment and substitution of other missionaries than the present incumbents." It however gives the following as the substance of your remarks on Dr. George B. Cheever's proposition, and says: "The Board made no material against the enlargement and legalization of the foreign slave trade—"

"Dr. Perkins, as a returned Missionary, said he had always been outspoken on this general subject, and he wished to bear testimony that no influence had been exerted to induce him to keep silence. During his twenty-five years' absence from the country, many things had transpired, the prophesy would have been wild to predict; and the re-opening of the slave trade would have been regarded as the most distant of all probabilities. It curdled his blood, almost, to think that, for a moment, the idea should be entertained that the twenty-five years' silence of the Board might not shrink from any responsibility that God, the friend of the slave, had put upon them in this matter."

The *Recorder* does not mention you as speaking at all on the first two of the three most needful and timely propositions above-mentioned. Upon the third, it gives the following, as the substance of your remarks:—

"Rev. Dr. Perkins, of Persia, wished to testify that he had never been pressed by the Board in relation to slavery and the expression of his views upon it. Strange had happened than the opening of the slave trade: he prayed the Board might not shrink from responsibility, although he would not urge precipitate action."

Here, then, is the substance of your remarks, and the whole of what you are reported to have said in regard to slavery, out of the mouths of two disinterested and witnesses. You examine the ground is covered, first by your speech, and next by your silence.

You are shocked at the idea of enlarging and legalizing the foreign slave trade. So is Chancellor Walworth, one of the strongest defenders of the Board's complicity with slavery in this country. You pray that the Board may not shrink from responsibility. So does every member of it, as a matter of course! In the *Congregationalist's* report, you seem to become more specific, trusting and praying that the Board may not shrink from any "responsibility that God, the friend of the slave, had put upon them in this matter." But the minuteness of specification is only seeming. Dr. South-side Adams trusts and prays the same thing; and what he means by it is, that the friendship for the slave requires him to be kept in slavery, and that the Board's "responsibility" requires it not to interfere with that relation! What you said at the meeting of the Board in Philadelphia, therefore, does not in the least distinguish you from its most pro-slavery members. You did not urge them to any measure whatever of opposition, either to slavery or the slave trade, according to the reports of your two Orthodox "brethren!"

Moreover, besides failing to make any protest on your own account against the pro-slavery position of the Prudential Committee (while it remained uncertain whether the Board should authorize that position, and while, therefore, faithfulness on your part might have caused a different result) you shrink from supporting either of these special movements made by others in that direction. Is it not true, and is it not "chanceful," that on this occasion you were "silent?"

In regard to the advocacy of a much-needed reform and in regard to exposure and rebuke of the Board's aggravated guilt, certainly you were "silent."

But you represent it as an important point—and tending to counterbalance the *proof* offered by Dr. Cheever, that silence in regard to slavery had been "enforced" upon some of the Board's missionaries—that no influence had been used by the Prudential Committee to induce you to keep silence! What then? Why should they wish to silence you? You were one of their defenders. There is no evidence that you have ever attempted to rebuke their sin, or to speak to them at all in behalf of Christ's little ones whom they were helping their Cherokee and Choctaw church-members to keep in slavery! This very forbearance of the Prudential Committee towards you strengthens the evidence of your guilt!

It appears, moreover, that in accusing you only of shameful silence on the occasion in question, I treated you too leniently; for the *Recorder's* report represents you as discouraging the reformation urged by Dr. Cheever; you "would not urge precipitate action."

The action which Dr. Cheever urged was immediate remonstrance against a most pernicious movement (one so bad that the mere thought of it "almost curdled your blood") which was at that moment vigorously urged forward by many Southern people, and which seemed likely to be accomplished before the next Annual Meeting of the Board. This immediate remonstrance, if the movement in question had been successful, would have been "precipitate." How could the policy of the Prudential Committee have been better served? Why should they have wished to stop your mouth?

For some time past, not only has a shameful silence in regard to the pro-slavery course of the Prudential Committee been your accustomed policy, but you have given much aid in persuading the people of this country to yield them renewed confidence and support. It is too late, now, for you to obey the inspired precept of Jeremiah—"Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor." The morning is past; the eleventh hour is already come; but the lamp still holds out to burn, and you may yet, if you will, at the approaching meeting of the Board, make earnest appeal to them to withdraw their shameful concurrence in the monstrous declaration of the Prudential Committee, that "The Cherokees are a Christian people"; even if a union of that nation with the rebels now waging war against the United States shall prevent the present fulfilment of the Board's further duty, namely, to send to that slaveholding

Your friend and servant for the truth,  
CHARLES K. WHIPPLE.

**ADDRESS,**

*Delivered at the Commencement Exercises at the Normal  
Institute for Physical Education, Boston, Sept. 5,  
BY MISS ABNEY W. MAY.*

GENTLEMEN AND LADIES!—In the period of universal reform, through which we have been passing, it was both natural and proper that woman should assume herself, and ask—Am I keeping time to the world's great onward march? Am I in possession of all my rights and privileges? Am I doing my whole duty? To these important questions, the answers have been as varied as the temperaments and characters of those who made reply. Ignorant and foolish women were ready with a flippant retort; timid conservatives shrank from facing the obstacles that stood in the way of what they admitted to be a needed reform, and so preferred to let "pretty well" alone; but the thoughtful and earnest of my sex have pondered the grave question, and, spite of the difficulties in the way of a satisfactory solution, have confessed that woman is not fulfilling her destiny. It is not that woman, to-night, to enter into any consideration of the great question of woman's sphere. I shall merely make one affirmation in relation to it, to which I am sure you will all accede; I shall then endeavor to trace the connection between it and the matter especially concerns this occasion; for the most important has brought us together tonight on the subject of interest to woman. I am not unforgotten of its great value to the other sex. Neither man nor woman is complete without physical culture adopted for its own sake, and only discontinued as a special branch of study and practice when the occupation of the individual is proved to answer every physical need. But man's education and ordinary habits of life enable him to do without it, as woman cannot.

I affirm, then, that woman was given her body for purpose,—that a great work has been created for her to do and I know that you will readily admit the statement. How, then, is she fitted, by her present mode of life to do that work?

Look, first and carefully, at her style of dress. I speak of no particular class of women. Unhappily our hardest workers copy the follies in dress of our more blessed class. Would that our laboring women were dressed, as those of the old world, with a peasant's costume! Where is the woman who, in her usual dress, can raise her arm perpendicularly above her head, or thrust it forward, backward, or sideways to its full length? If, in the circle of your acquaintance, you can find one woman able to do thus, you are more fortunate than I have been. But why the nice adjustment of shoulder joint and muscle, if not for these very uses? Or shall we ask for freedom of the leg? No: that were too foolish a demand on limbs that, for the greater part of their life have been fettered by trailing skirts and cumbersome drapery. But perhaps you will say this freedom is unnecessary for refined and cultivated women, leave it for the "working classes." Putting out of the question the responsibility that the more fortunate ought to feel for those less wise than they, I answer to this, that I believe God knows another than "working clothes" which women could wear as not by virtue of His will, but by the force of misfortunes or unfortunateness. Who can frame a delicate and elaborate machine, capable of mighty and varied uses, for ornament merely? Divine Economy forbids us to admit, for a moment, that Human Power could so trifle. But for an instant we will allow our delicate and noble woman to be crimped, as to her limbs; we will count freedom of motion vulgar, and only for those who do our most menial work; and may they burst off the buttons to secure it! We may think only of those vital organs which affect the life of the individual alone. What of the lungs whose utmost expansion is none too great thoroughly purify the blood, upon which this delicate beauty is dependent, not only for life, but for that comeliness which is so important to her? Her lungs never expand, as her pale cheeks, and feeble breath, and low average of vitality amply testify. Her cramped stomachs of cases. And her heart is so misplaced, that the efforts of the whole male sex would fail to set it right. Nor does the trouble end here. This imperfect physical life makes constant and fearful calls on the brain and, in multitudes of cases, a crowning organ of humanity is useful principally as a telegraph-operator—to receive messages of distress pouring into it from much-abled dependents, which would be excused if they tried to secede. I think it perfectly safe to say that no important function of a woman's body can be carried on in physical law, with the present style of dress. And if in the physical laws are all broken, we cannot expect the intellectual, moral and spiritual life to be healthy and lofty. It is true, exceptional cases may be found, but we want a universal rule that will be better than any exception. I believe insanity and morbid physical experiences would greatly diminish in this generation, if woman would at once inaugurate a reformation in dress, and in generations yet to come the gain would be beyond computation. Nor need the changes be so gross as to shock the taste, so modest, or interfere with the most refined tastes. That mantua-maker must be a poor student of her indeed, who, with the endless variety of ornaments which French skill is constantly devising, cannot make a dress handsome, and even without a noticeable departure from the prevailing mode, at the same time that she gives its wearer room to breathe and to digest. A woman who should adapt her dress to physiological laws would lose at once, it is true, that graceful outline which the mantua-maker's idea of beauty of form has made current among us; but she would gain within the year a breadth, and solidity, and vigor, that are priceless; and eventually the firm muscle and the delicate tissue would bring back to earth such beauty as God made, and set in Paradise!

O! woman of thought and conscience, consider well this matter, as it deserves. Go home; consign all bones not yours by birthright to the comparative anatomist; leave street-sweeping to our city fathers; wrestle with the tempter until you slay him; and go forth from the combat, resolved no longer to bow down to the Demon of Fashion. Ye cannot serve God and him!

I might not have occupied so much of your time with this matter of dress, were it not that it is directly connected with the new gymnastics. Dr Lewis regards a reform in this direction as of the utmost importance; and every performer of his series of exercises will, I believe, find that a dress which prevents all the motions,—at least of the upper part of the body,—from being freely made, must be encouraged; since there is no forced use of limb or muscle encouraged or even allowed by the system.

But when we have freed woman from the slavery of dress, we have lost only taken the first step. How shall we bring back to dress order and grace to the enfeebled frame? I will not speak of the need of fresh air, abundant bathing, and a rational diet. These are equally required by both sexes; and, too, the public mind is becoming rapidly enlightened about them. But I wish I could pay a just tribute to the father of this new system of physical training. I believe he has given fresh life to many a suffering, and by his scheme which he has founded, has inaugurated a reform not second in importance to any moral or intellectual race. The noblest achievement for the human race is a perfect body, whilst that has been attained afterward, we climb may from sphere to sphere of glory. There never was a noble, enduring building erected on a poor foundation; there never will be. Hitherto in the world's history, one set of powers has usually been cultivated to the neglect of another. One man treated himself as if he were nothing but a brain

the time of all this is past; so far as this system goes, it surely is. Here man is studied as a complex being. His higher nature is no longer to be sacrificed, because the more material part is suffered to run to waste. A system of gymnastics is no new thing; but the peculiarity and crowning excellence of this system are new; at least, so far as Anglo-Saxon experience is concerned. Its novelty consists in this, that every muscle, every limb, every organ, has been studied with a view to its relation to man as a harmonious and immortal being. Every part is honored for its own sake, and also for the sake of the whole, which it sustains. Here, each enters on a course of harmonious development, that ends only in perfection. It is no child's play. It is obedience to God's will, as manifested in our flesh. It contains, too, the element of constant growth, and so secures to itself perpetual youth, and ever-widening usefulness and fame. It was vain for me to seek words to express what I believe to be the value of this new school of physical training, to woman in especial. It cannot be so measured. Its power has begun to be felt; it will not cease until all physical life shall be supanted by that which never dies.

Friends, I ventured, just now, to presume on your assent to a statement I then made. Permit me to hope that the deductions I have made from it, or, rather, the great truth which underlies all I have tried to say, may strike home to your hearts, and spread, by its own power, from one to many, until the external and physical condition of woman may become such as to fit her for the moral and intellectual position that she ought to occupy.

Classmates, the time has come for us to bid farewell to our teachers, and to one another. It was idle for me to linger over the word. The golden hours of summer have borne forward into the past the nine weeks of earnest purpose that have held us together here. They have been a life, a noble harmony of much labor, of a kind that we need to nearly all of us; but of a wholesome and increasing satisfaction that I think I may say we never knew before. To our teachers, we owe our hearty and respectful thanks. Where each one has been so able in his own department of science, and each so devoted to our service, it were invidious to single out any one for an especial thank-offering, were it not that he who is the founder of this Institution has by the nature of his relation to it, been called upon to make the greatest sacrifices of time and strength for our welfare: all of which he has done with a zeal and patience which have been a daily surprise, even to those of us who, from previous acquaintance with him, had been led to expect very great devotion. Henceforth, we shall delight to think of him as one who holds our welfare very near his own; we shall turn to him for sympathy and encouragement in our failures, and shall love to bring our successes to him as belonging more to him than to ourselves.

We part to-night, never, in all probability, to meet again. Our country, soon we trust to be united and free, offers a wide field for our exertions. In our own unaided strength, we can do little; but let us go forth to our work with full assurance, that He, in whose service we are to labor, will make us strong unto the end if we put our trust in Him.

STATE OF THE COUNTRY.

MEDICIAN: FALL, AUG. 30, 1861.

DEAR FRIEND GERHARD: I have written several letters for the *Liberator*, lately some of which were not appeared, unless they were in numbers which I have happened not to receive; but it is no manner of consequence, for, among your numerous contributors and voluminous correspondence it cannot be expected that everything can find a place in the paper, and none can be of less consequence than the contributions that I occasionally offer.

Among the interesting contents of the *Liberator*, I have been much gratified and instructed by reading the discourse of Rev. A. D. Mayo, in the paper of August 16th, in the perusal of which I was reminded of James Boyle's letter, published in 1838; and I have just risen from a re-perusal of that letter, so prophetic of the events which have transpired since the period of its publication and of the present state of the country, and I cannot but think to would be refreshing to the readers of the *Liberator* to ponder the following extract:—

"Now look at our own country. We are able to exert no more than a moral influence on the slaveholder. We can affect nothing, unless we can bring him to see his error. We can do nothing, unless we can show him that insurmountable difficulties are in the way, so far as our mortal suasion is concerned. The oppressor, with the obstinacy and desperation of a demon, has closed upon his ears, and will not listen to the voice of truth or science, so far as this has been in his power. He has transformed the pages of the Bible into brazen shields to ward off every arrow of truth. He has thrown around his stronghold of slavery pride, who, like the bales of cotton, extract the momentary gain of wealth that is levelled at his callous heart. He has trampled under his impious feet the rebukes and remonstrances of the civilized world. He has shown a world of contempt to the governments of the United States, and he has perpetrated the most daring and unparalleled piracy to give unending perpetuity to his crime. He has sworn eternal avengement upon the heads of his oppressors, and he has made his body, soul and spirit, to perpetual evil. Every sect with the exception of the Quakers, (and they dare not bark,) which inhabits his territory—their Julius-like greediness, who teach for hire and divine for money—the greedy body of the equally greedy clergy, the proud, proud, proud, proud of the North—the great influence of a pseudo religious press—the worshippers of Mammon, a mighty host—a widely-extended, unprincipled, unscrupulous, and unfeeling power—have all conspired to divide the country in their cold strife for the spoils of office—the vast army of office-holders, without feeling and without honesty—the governments of nearly every State—the great Government of the United States—all combine to justify, to protect, and defend him.

I know there is nothing too hard for the Lord—that he is able to subvert all these, and to overthrow all these. But what reason have we to expect that He will do this? Pose His all-conquering arm to rescue such a nation as this?—a nation that has proved recalcitrant to every principle upon which our government is ostensibly every way sustained?—a nation that has proved itself most solemnly appealed to Heaven?—a nation more perfidious than Arabs or Algerines, guilty of the blackest perfidy before all the world, in violating the rights of man, in robbing him of his property, in scattering and peeled and driven with force and cruelty from his rightful home;—a nation guilty of the most high-handed and daring robberies;—a nation dyed in blood, in the blood of the murdered slaves and murdered Indians;—a nation which, in their unprincipled and every interest of heaven and earth in the scales of avarice, and calculates their value accordingly;—a nation which has trampled on all justice, all law, all government, two great nobles, paupers, and slaves;—a nation that has made it its business to make efforts to crush the best friends of our common humanity;—a nation which, like the drunkard or the maniac, has lost the power of self-recovery, and is every way worthy to be regarded as a presentation of the nations of the earth. 'Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush! Therefore, shall I visit them; they shall be cast down, shall I visit them! Shall I not visit for these things? saith the Lord; shall not my soul be avenged on such a nation as this?'

There is a certain class of medicines, powerful, but equally dangerous, which, when administered to the patient in whom the vital stamina are not materially injured, invariably effect a cure; but which, when administered to one whose constitution is imperceptibly becoming weak, and whose system is laboring with the complication of diseases, have no other tendency than to develop the most frightful symptoms, such as deadly chills, violent convulsions, and raving delirium—and hence, hurries him to the tomb. The state of things in our country is a presentation of the condition of the moral, religious and political condition of this country generally. Abolition would effect a cure, if there were enough of vitality to sustain its operation; but fierce and unprincipled opposition, on every side, and the only tendency is to develop (not create) appalling symptoms of deep decay and speedy dissolution."

What has become of James Boyle? Has he died in retirement, still beloved and unforgetten? I think his judgment of the patient was not quite correct; for, although the disease was deep and violent, I fancy that abolition may still effect a cure. I think certainly, no other remedy will; and the disease has

agument and outrage of our political doctors in prescribing the medicine; and if the chief physician acts wisely, the patient may not only live, but acquire a condition of health and vigor it has never experienced ; for the disease being congenital, the nation has never yet enjoyed a healthy existence. I hardly think the patient is yet quite sick enough, and has not yet suffered quite enough to be ready for the medicine; but when the moment of crisis arrives, the doctor will compel him to swallow it, I consent so see him abide by his own counsel, or I don't so that if government would accept the services of colored men, proclaim liberty to all the slaves, with a reasonable compensation to loyal masters, the war could be brought to an end in sixty days—thus saving thousands of lives, and costing no more money than it will to carry on the war for two years. Every rebel would claim loyalty the moment their case appeared before.

Some men, and many of them, even, in the Republican party, cannot distinguish between an act of emancipation and organizing the slaves into the army, and the exciting of insurrection; but it is necessary, although extremely trying, to labor to teach stupidity, and particularly that stupidity which is the result of moral obtuseness. Still, I think persevering precept, and one or two more Bull Run expeditions, will open the understandings of some seemingly hopeless cases.

Had I twelve sons and six men servants, and could command them say to me, "We want your two eldest sons to die for my country," I would answer, "Heir sons are six of my sons and six servants, who offer their services." Take them, and then, if these are killed, or if they be not enough, you shall have the other six, and myself with them." If government should reply, "We want your sons, but your servants we will not have under any conditions," I would answer, "Then, with my consent, you shall not have one of them." When the time comes to look at the subject from this light, Slavery will go out, and Liberty triumph.

"Dearly beloved, the morning comes, and also the night; but the night first."

D. S. GRANDIN.

### TRAITORS IN THE REVOLUTION.

The following extracts, of "Newspapers in the Revolution," and "Action of State Legislatures," from the pen of B. J. Lossing, the Revolutionary historian, will be read with interest as a similarity in the present state of the country:

All colonies there were only thirty-seven newspapers, and of these, at the time in question, only seven were devoted to the interests of the British government. These were soon stifled by public opinion wherever the Whigs, as the patriots were called, bore rule, while five of the remaining thirty were seduced by gold or frightened by innuendoes into the support of royal power. *Birmingham's* and *Gazette*, published in New York, took ground boldly against the Revolutionary movement; and at noonday, late in the autumn of 1775, it was 'surprised' by one hundred light horsemen from Connecticut, led by Capt. Sears, a distinguished 'Son of Liberty,' in New York. They destroyed the press and other appliances, put the type into bags, and, without regard to complaint from the people, returned to Connecticut, carrying with them a clergyman named Seabury, who had preached against the Whigs and the Continental Congress. The type they cast into bullets. All the people, except the 'peace party' of that day, said, Amen, after that newspaper press ceased to be troublesome to the Whigs, and pamphleteers withdrew.

In the course of the war for independence, the several State Legislatures passed numerous acts for the punishment of the sympathizers with the enemies of the country. In Massachusetts, they could be arrested under military statutes, put into bonds, or banished, unless they would take the oath of allegiance to the Whig cause. The selectmen or trustees of towns could prefer charges of political treachery in town meetings, and the accused, if convicted by a jury, might be immediately banished into the region occupied by the enemy. Many persons were subjected to imprisonment. For instance, in Rhode Island passed laws still more severe against the Tories. Any person who should communicate with the ministry, or their representatives, or who should pilot armed ships of the King's, or who afforded supplies to the enemy's forces, might, by law, be punished by death and confiscation of estate. There were also, special acts passed in the State, by which the property of certain persons named was confiscated and sequestered.

In Connecticut, speaking, writing or acting against the doings of Congress, or the Assembly of Connecticut, subjected the offender to the penalties of disqualification for office, the seizure of his arms and improvement. For furtherance of these laws, with supplies or personal aid, the offender might be punished by the confiscation of his estate, and imprisonment for a term not exceeding three years.

In New Hampshire, similar laws were passed, and under them a large number of Tories, former citizens of that commonwealth, were prohibited from holding any office, and the estates of the estates of about thirty residents were confiscated.

In New York, those who were opposed to the Declaration of Independence were prohibited from practising law in the courts, and their estates might be confiscated. A parent whose sons joined the enemy was liable to indictment, and the whole estate for each and every such son. County committees were authorized to apprehend and decide upon the guilt of all persons who should be accused of correspondence with the enemy; and they had the power to punish them with imprisonment or banishment.

In the legislature of Virginia provided by law that certain Tories should be treated as aliens, their property to be sold, and the proceeds placed in the public treasury. They also, by law, forbade certain persons entering the bounds of that commonwealth, and subjected them to penalties for the violation of the command.

They also passed several acts for the punishment of Tories, subjecting them to imprisonment and forfeiture of estates."

### A VISIT TO THE HOSPITAL.

In company with Dr. Curtis of Boston, who has recently been appointed Brigade Surgeon, I visited the hospital north of the City Hall, at the Infirmary building, this afternoon. Passing through the lower hall, we ascended into the building, where a great mass of tents, in one of which was a soldier, private Bailey, Mass. 14th, who had received a fracture of one of his legs by falling into the trench at Fort Albany. By his side sat the wife of Rev. Mr. Barker, Chaplain of the 14th. The nature of the wound was such that he was compelled to lie in one position, and the poor fellow lay motionless in bed, unable to move, and in great pain. He was a fine looking man, intelligent, strong bodied, and obeying the warm impulses of his heart. She obtained permission to visit the infirmary. She found that, though the general management was excellent, almost every patient was in want of something, not merely to make them comfortable, but which was indispensable to their speedy restoration. Having seen the patients, she saw the necessity of things wanted for the various patients, then proceeded to the sanitary commission and made a requisition, or stated what was wanted. The commission, on once complied with her request, and gave her carte blanche to go and come at all times, and agreed to honor all her requisitions. While she was waiting for the requisition, she writes letters for the patients, supplies them with reading matter which in a large hospital are generally overlooked. Her presence fills the wards with joy. I do not wonder that the English soldier which shadow of Florence Nightingale when she passed through the ward, after having seen the same thing which kindles in the imagination of the patients in the hospital here, when their kind friend makes her appearance. One poor fellow who is slowly recovering from an amputation of an arm, rendered necessary in consequence of a wound received at Bull Run, whose education was not obtained in the school of the barracks, but in the school of life, she was "an epistle of mercy." The mingling of terms can well be pardoned, in view of the warmth of his gratitude.—*Washington correspondent, Boston Journal*

U. S. STEAM FRIGATE MINNETONKA,  
Cape Hatteras, Aug. 27, 1861.

MY DEAR FRIEND,—I have received your note, as well as those of some of our friends in Massachusetts, asking my opinion of our true friends, questions, and some kindly suggesting my name as a candidate for Governor, at the ensuing election. I reply to you as representing them all, because I am sure they will permit more frankness than I can exercise. I have stated to you, and to those closely connected with me, that when I left home I left all political connections of the term, behind me, and I know no party politics in any sense, save as represented by the question—How best to preserve the Union and restore the country to its integrity? Peace is desirable to all, and to none more so than to the soldier who has left his friends and his home to be purchased upon any terms, save the recognition every day of territory which ever belonged to it. Upon no condition whatever, other than this, would I consent to peace. A peace involving the disintegration of the Union, or until the supremacy of the Government is forever established, would be simply a declaration of perpetual war of sections. The Southern Confederacy to-day acknowledged in elapse before causes of war, two months would not only to justify, but to demand renewal of the conflict. No two months have passed, since the last ten committed upon Northern men in the South, which had been perpetrated by a foreign nation, would of a suspension of diplomatic relations. But we bunal to the arbitrament of which there was no trithem, and it was against the genius of our people to appeal to arms. Therefore I see with pain, upon the part of some of those with whom I have acted in peaceful settlements wherein there was no peace. Therefore this war must go on, not for the purpose of subjugation—but if those who have composed it bring upon themselves that condition as an incident, it will only be another illustration of the fruit of some bad wind. Besides these, there are no other politics.

On the matter of nomination, I cannot consent that my name shall be used by any party. While on some things, as you are aware, I do not agree with the principles upon which both the State and the National administrations were inaugurated, yet we are a long way past that. The Republican party, having won a political victory, would in the State and in the Nation, is entitled to the patriotic endeavor of every man to give it a fair trial in the administration of the government, and in that, it should, as it does, take the lead in official positions. And now there is left nothing for us to contend against, save any corruption, inefficiency or impropriety of administration, which we would not only be rebuked as well by Republicans as by Democrats. But as far as regards the personnel of administration, in the State, I believe Gov. Andrew has demonstrated faithfully, zealously and efficiently to put our Commonwealth on the side of the nation and not desire us to be a long way past that. The Republican party, having won a political victory, would in the State and in the Nation, is entitled to the patriotic endeavor of every man to give it a fair trial in the administration of the government, and in that, it should, as it does, take the lead in official positions. And now there is left nothing for us to contend against, save any corruption, inefficiency or impropriety of administration, which we would not only be rebuked as well by Republicans as by Democrats. But as far as regards the personnel of administration, in the State, I believe Gov. Andrew has demonstrated faithfully, zealously and efficiently to put our Commonwealth on the side of the nation and not desire us to be a long way past that.

To you, my dear friend, I need urge no justification for the course you are pursuing. You are doing for your country the sacrifice, both of feeling and of position, I made a year ago, in the earnest endeavor to save the country from this calamity, which I then partly foresaw, and, acting in the best light I had, endeavored to prevent. And I am ready to make a life sacrifice now to repeat that I then sought to save the country from this calamity, which I then partly foresaw, and, acting in the best light I had, endeavored to prevent. And I am ready to make a life sacrifice now to repeat that I then sought to save the country from this calamity, which I then partly foresaw, and, acting in the best light I had, endeavored to prevent.

Very truly yours,  
BENJ. F. BUTLER.

F. A. HILDBRETH, Esq.

LETTER FROM THOS. FRANCIS MEAGHER

HEADQUARTERS IRISH BRIGADE,  
596 Broadway, Sept. 11, 1861.

MY DEAR TREANOR,—I have this moment sent you word by the wires, that, very probably, I shall send you the name of a Colonel to-morrow. In the meanwhile, work away like a trooper, and mind what I urged upon you—don't enlist any too broad, intelligent, steady and brave young fellows—no broken-down political hacks and hirelings, for God's sake, and the sake of the Country! We are getting on gloriously here. Within a fortnight our three regiments—one of them being a regiment of flying artillery—will be complete. I have telegraphed to you, and to Sergeant TON O'NEILL, requesting and authorizing him to raise a squadron of 100 men. Should he do so, if he has no objection, we shall bring him along here, for we shall all be right glad to have the dashing Irish dragon protecting our guns. I purpose being in Boston in the course of ten days or a fortnight, and will deliver an address on the National Cause to the Irish Stripes, and the Irish Brigade. The glorious three in glorious unity must win. No retreat, next time. "Stand or fall—victory or death—but no retreat—no retreat"—that's the marching and rallying cry right we have. Heavens! isn't it glorious to have such a country, and such a cause, and such a flag to battle for? The Irish are not to be with us in this contest—with us heart and soul—let him never utter another syllable about the liberty of Ireland.

If he will not stand up to strike, or at all events to cheer, for the good great cause which is now in fierce debate upon the banks of the Potomac, he will never have the heart and soul to face the red tempter for the cause that is still more desperately in peril.

I remain, my dear Treanor,  
Ever faithfully your friend,  
THOS. FRANCIS MEAGHER.

TO B. S. TREANOR, Esq., Boston.

A DAY OF PRAYER.

In accordance with the request of a joint committee of Congress, President Lincoln has issued a proclamation, recommending Thursday, September 26th, as a day of fasting, humiliation, and prayer. He states, in general terms, what it is desirable the people should pray for.

If we are expected to join in that day's supplications, we shall be under the necessity of making our prayer more specific.

We would pray that effectual means might be taken to ascertain whether William H. Seward has been taken to the city of Rochester speech, and if so, that he be provided with a printed copy—pasted in his hat—and that he be taught to repeat the words, "irrepressible conflict," till he is not likely so soon again to forget their significance.

We would next pray for a thorough purging of all the departments, of the office and unprincipled men, filling their places with the good and true, so far as possible.

Having thus prayed all the tories and rebels out of the camp, we would implore the best men upon the remaining officers, from President to the least subordinate, of a necessary amount of strength in intellect, spirit, and integrity, in their forebodings, and a powerful force in their back brain, and an overruling love of freedom and right to crown the whole.

Lastly, we would pray that the commander-in-chief might cause every army to be inscribed with "for the free slave," and instead of a national prayer day, there be appointed a national day of deliverance from bondage.

Even the prayer-hearing God of the Christians would prefer the song of deliverance from four millions of bondmen, to the groans of millions of freedmen, and prayer and praise from millions of freedmen. And Abraham Lincoln down to the writer of this paragraph, should not forsake his sin before he prays to be forgiven.—Herald of Progress.